242.7
B595

Mr. le Supérieur du Séminaire de St. Sulpice

PASTORAL LETTER

AND

CONCILIARY DISCOURSE

OF THE

MOST REV. F. N. BLANCHET, D. D.

ARCHBISHOP OF OREGON CITY;

ALSO,

ADDRESS TO POPE PIUS IX.

OF THE

CLERGY AND LAITY OF THE ECCLESIASTICAL PROVINCE OF OREGON.

PORTLAND, OREGON:
CATHOLIC SENTINEL PRINTING ESTABLISHMENT.
1871.

P242.7
B595

PASTORAL LETTER

AND

CONCILIARY DISCOURSE

OF THE

MOST REV. F. N. BLANCHET, D.D.

ARCHBISHOP OF OREGON CITY;

ALSO,

ADDRESS TO POPE PIUS IX.

OF THE

CLERGY AND LAITY OF THE ECCLESIASTICAL PROVINCE OF OREGON.

PORTLAND, OREGON:
CATHOLIC SENTINEL PRINTING ESTABLILHMENT.
1871.

PASTORAL LETTER

CONCERNING THE TWO FIRST DOGMATIC CONSTITUTIONS OF THE ŒCUMENICAL VATICAN COUNCIL.

FRANCIS NORBERT BLANCHET,

BY THE GRACE OF GOD AND THE FAVOR OF THE HOLY APOSTOLIC SEE, ARCHBISHOP OF OREGON CITY:

To the Clergy and Faithful of our Archdiocese, Greeting, Health and Benediction, in Jesus Christ our Lord—

VENERABLE BRETHREN OF THE CLERGY AND DEARLY BELOVED BRETHREN OF THE LAITY:

When we left you on the 5th of October, last year, for the Œcumenical Council of the Vatican, to be opened on the 8th of December, we expected to be only a few months absent from our Diocese; and behold, ten months have nearly elapsed, and we are still in Rome, not knowing when we may be allowed to return among you. Many of the Prelates have obtained permission to return to their Dioceses, on acconnt of bad health or urgent necessities of their churches: but to those having no such excuses, the Holy Father has recomended to remain. Thinking ourselves to be in the condition of the last, we have resolved to call for no leave, although it is hard to remain so long from our dear flock. But be well assured, beloved brethren, that although absent and very far from you, our mind and our heart are still with you, so tbat we have you daily before our eyes and we daily pray for you and bless you from the holy altar. And this we do in a special manner, when, coming out of the Conciliary Chapel, we go and kneel down at the rail of the confession of St. Peter, with a large number of Cardinals and Prelates. Prostrated there before the tomb of the Prince of Apostles, we pour forth our soul in the presence of God in acts of thanksgiving to our dear blessed Saviour for all He has done for the whole world, through His first Vicar upon earth, recommending our Diocese, our Clergy, our Sisters, our dear faithful, the fervent, the lukewarm and the poor sinner, to the powerful intercession of the great founder of the Church, and fervently begging of Him to obtain from His Divine Master all that any or every one of you may be in need of, spiritually or temporally, in order that you may all make sure your salvation. And this prayer we will continue to say and repeat as long as we remain in the Eternal City. But this testimony of our love and affection is not the first one we have sent you, for it has been many times preceded with some, more private, it is true, but no less warm marks of our affectionate remembrances of you all.

In the first place we will speak to you, beloved brethren, of the first dogmatic constitution on the Catholic faith, proclaimed and confirmed in the third Public Session, held on the 24th of April, A. D. 1870. It has for its object the condemnation—1st, of the errors of absolute rationalism, under the form of materialism, pantheism and vulgar rationalism; 2d, the errors of semi-rationalism, or temperate rationalism, practiced by men glorifying themselves with the name of christian, with regard to christian knowledge by Divine faith in comparison with rational and natural science, and consequently with regard to the relation between Divine revelation and human reason, between faith and science; 3d, of the

52415

special errors which are deducted by the method of semi-rationalism and from its former principles for the perversion of some christian dogmas, whether concerning the genuine sense of some truths of faith, principally with regard to nature and grace, or to natural and supernatural order. These errors, which are the offspring of the pretended Reformation of the sixteenth century, are the consequences of the three great evils which it brought into the religious world—a sense of disgust and scorn for all kinds of religion, a violent hatred for and war against religious matters, followed by a deep abyss of iniquity. Let all read and judge: the errors condemned by the Council of Trent, after having rejected the Divine authority of the Church, and leaving matters of faith to the private judgment of every one, have little by little divided themselves into many disagreeing and discordant sects, so that at length all faith in Christ has been lost by many. They have gone still further, for they have begun to deny that the sacred Scriptures—which they affirmed was the fountain and the only one judge of christian doctrine—are Divine, and they have even likened them to mythical stories. Are not these facts very apt to bring disgust and scorn upon religion? And as men often pass from the disgust and scorn of a thing to an hatred for it, there has taken root and has been wide-spread throughout the world, that doctrine of rationalism, or naturalism, which attacks with all its force the christian religion, because it is a supernatural institution, in order that it may establish the reign of that which they call pure reason and nature, by driving Christ, who is our sole Lord and Saviour, from the human mind and from the life and manners of nations. And from this impious war the naturalist soon passes to the ~~long~~ abyss of paganism, worse than the life-long pagan; for the mind of many, after thus abandoning and rejecting the christian religion, after denying the true God and His Son, Jesus Christ, falls at last into the abyss of Pantheism, of materialism and of atheism; so that, denying rational nature itself, and every law of justice and truth, they are trying to destroy the very foundation of human society.

And what is more deplorable, this spirit of denying God, His revelation, christian religion, and everything but a natural religion of reason, is publicly taught and propagated, particularly in Europe, even in universities, by infidel professors. These men are trying to cast out God and religion from the world, and they are seeking to do it through governments, through universities, through schools, press, and every mode of influence and power that they can exercise. No wonder, then, that this impiety has so rapidly advanced from every quarter, that even many of the children of the Church have wandered from the path of true piety, and through them Catholic thought has been weakened by this gradual weakening of truth; for, seduced by these divers and strange doctrines, and maliciously confounding nature and grace, human knowledge and Divine faith, they are trying to imperil the genuine sense of the dogmas which our holy mother, the Church, holds and teaches, and to corrupt the integrity of the faith.

At the sight of these evils the innermost heart of the Church is moved. She calls all her first pastors, from the four quarters of the world, into a General Council. And that holy Church, always ready and eager to raise up the fallen, to strenthen the weak, to embrace those who return, to confirm the good and urge them to perfection, what shall she do on this solemn occasion in order to put a stop to these impious and monstrous errors, to apply a salutary remedy to their obnoxious influence and to remove all dangers from the christian people? She will, in the first place, expose her doctrine: that there is a God who made all things; that He may be known even by the natural light of human reason; that there is a revelation and a christian religion; that man is bound to give a revealing God, by faith, the full homage of his intellect and will; that although faith be above reason, there can never be any discord between them, because God, who reveals mysteries and infuses faith, has given man's mind the light of reason; and God neither denies Himself, nor can truth contradict truth. And after this exposition of her faith, the Church condemns the errors that are opposed to it, and even strikes their authors and their abettors with the greatest anathema she may use, "for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ." [1 Cor. 5, 5.] Such is the spirit of the Church; she strikes in order to save.

Before closing this dreadful and afflicting subject, we cannot refrain from making a remark. It is not, indeed, a most wonderful and a most deplorable spectacle that in our age, the nineteenth century—an age boasting of so much light, so much learning, so much progress in every branch of learning and useful science—there should be found men denying God, revelation and christian religion; men ignoring who made them, whence they came from and whence they are going

to? So that an Œcumenical Council must be assembled to teach them the elementary dogmas which our little children already know, and a truth which even the pagan Indians of our forests have learned by the sole natural light of reason! Ah! the solution of this so humiliating fact of our age, is very easy—"God resists the proud and gives His grace to the humble." [St. James, 4. 6.] God, therefore, withdraws and hides Himself and His truths from such as are puffed up with the conceit of their own wit or learning, or any other talents, whether natural or acquired; whilst He discloses His secrets to the little and humble, [St. Matt. 11. 25,] fills their souls with Heavenly light and works His greatest wonders by them. Ah, let us admire, beloved brethren, and adore the wonderful ways of the wisdom of God. Learn from this to avoid pride and self conceit, and to be always humble, if you wish to preserve the true faith; for faith itself, which is commonly looked upon as the foundation of all good, and without which it is impossible to please God, [Hebrews, 11. 6,] absolutely depends upon humility—even that humility which obliges the soul to adore what it cannot understand; to submit to the most humiliating truths, and to "cast down every height that exalteth itself against the knowledge of God, and to bring into captivity every understanding to the obedience of Christ." [2. Cor. 10. 4. 5.] O, Lord Jesus! gives us a spirit of humility and increase our faith; grant that it may be a lively and practical faith. Such a treasure, beloved brethren, may be obtained by desiring, by seeking and by heartly praying for it.

In the second place, we will speak to you, beloved brethren, of the important dogma which was defined and promulgated on the 18th inst., in the fourth public session of the Vatican Œcumenical Council, that of the infallibility of the Pope, speaking *ex cathedra*, on matters of faith and morals, as the doctor of all christians. Let it be well understood that the Pontifical infallibility is not a novelty or a new doctrine, as some pretend to assert, for it has always been believed and practiced in the Church, though not dogmatically defined. It has always been admitted by all theological schools and the most illustrious doctors, and recognized by the ancient assemblies of the Church, before the violent intrusion of Gallicanism, accomplished by the order of Louis XIV. The Church might have continued practicing the Papal iufallibility and believing it, as she has done in all past centuries, without defining it, as she has successively defined many other points of doctrine contained in the depository of revelation, had not the sect of Gallicanism boldly come forward and challenged the Church by its opposition and denial of a doctrine she had held from the beginning. It therefore became her imperious duty to defend, prove and define the contested point; and so much so because what was considered by many prelates in the beginning as inopportune, was made by the fierce Gallican opposition, not only opportune but of the greatest necessity. That opposition came from within and without the Council.

It is certainly very painful to see recorded in the within opposition, the names of some of our most respected and loved Fathers and also the names of some learned and illustrious champions of the Church, who, by their writings, had so well deserved from her. Would to God that the gifted talents which they used with so much effort on the wrong side, had been employed with the same persistency for a cause more worthy of their zeal! The outside opposition was composed of the so-called "liberal Catholic party," and of all the enemies of our holy religion, assisted by the impious and infidel press, pouring daily the filth of their furious rage on the Holy Father and the defenders of his rights. It was therefore painful to the highest degree to see the inopportunists praised, exalted and raised up to Heaven by such wicked men and a wretched press, encouraged and supported by the impious and infidel journals whose columns contained the most fearful blasphemies against all that is good and holy; whilst, on the contrary, they had but shameful misrepresentations and malicious calumnies for the great majority favoring the definition. Such a false, disagreeable and unenviable position of the minority inflamed the zeal of one of the Fathers, Bishop Gastaldi, of Saluces, on the thirty-second day of the discussion of the *schema*, so that, alluding to it in a stream of eloquence, he said; "for my part, if I had the misfortune to find my name mentioned by such wicked journals, I would think it was effaced from the Book of Life." A few days after, many on both sides of the question renounced speaking any further.

Now, beloved brethren, as these misrepresentations and slanders made against the Holy Father and the majority of the Council, may have been carried into Oregon, we intend giving to all the means of knowing the truth, and consequently of correcting and rectifying the wrong impressions any one might have received by reading the report of these journals, or any other productions, blaming the Œcumenical Council. We expect to

obtain our object in giving a sketch of Gallicanism, its aspirations and tendencies, and some proofs of the dogma which it has dared to impugn with so long and so much tenacity.

Gallicanism was not known before the great western schism. Until then, that is during fifteen centuries, the Pontifical infallibility was practically acknowledged. The first shadow thrown upon that light came from that tempest which obscured for seventy years the heaven of the western church. The dogmatical Gallicanism dates from that troubled epoch. In that time it was first seen and then began to spread; and the Council of Trent terminated even before that system of religious infection had taken its full growth. The controversy had not assumed sufficient importance to draw the whole attention of the Council, preoccupied above all with the great heresy which then overspread Europe. But even then Catholicity did not doubt that the error opposed to the Pontifical infallibility could have been condemned.

But while Gallicanism first flourished, then declined, and, in our days, again tried to infuse some vitality into its expiring body, the Holy See has simultaneously done two things: it never defined it and always protested against it, and this, together with the absence of dogmatical definition and the continued presence of public protestation, comprises the two parallel facts which fills these last centuries and shows the doctrine in its true light, that is, *not defined* and *true*. And, in the meanwhile, the historical manifestation of the Papal infallibility had progressed and advanced, and had been more practiced and more acclaimed than ever during these last three hundred years.

Such was the state of the question of Gallicanism before the year 1867. One would have supposed that the sect was dead and buried, when not long after the world was informed that Bishop Maret, of Sura, *in partibus*, was preparing a work to revive it. The public mind was much astonished at the news. Long before the publication of his voluminous writings, their contents having been made known, the Archbishops of Westminster and Malines wrote their mandates on the Pontifical infallibility, in order to put on their guard the faithful of their dioceses and to counteract as much as possible the bad effects that the publication of the aforesaid works might produce, which took place some months before the opening of the Vatican Council.

The two volumes of Bishop Maret, full of contradictions, as evidently proved by the Rev. Father Ramiere, S. J., were destined to change the constitution of the Church, in making it representative and the episcopate participant of the Pontifical sovereignity, so far as able, in Council, to depose the Pope, when this high mandatory of the Apostolic body, obstinate in a *personal, separate* and absolute infallibility, would refuse to join with the majority. This anarchical system, sheltered under the episcopal character, was hailed by the one hundred voices of the revolutionary pandemonium as the restorer of the ancient Church of Christ. Then followed a sharp polemic on the audacious plan, which had for its support all the enemies of the Church and the Papacy. Public opinion was raised to a high pitch of effervescence by all kinds of sophisms, seasoned with doubtful, apocryphal and false histories, fabricated by sectarians against the Popes. The Papacy was discussed and denied in its essence by French pamphleteers, giving aid to the German pamplet of Dr. Dœllinger, hidden under the pseudonyme of *Janus*. According to the doctrine which was drawn in the famous declaration of the rigths of man, it was no more the pastor who should govern the flock and give it the spiritual food of the christian teaching; but it was the flock that should rule and feed the pastor; and if this was acknowledged an infallible doctor, it was but as the organ of the episcopal body communicating to him its infallibility. Thus willed it the social progress of modern times, sovereignty of the number introduced in the Church as in the State. And this was called a return to the ancient constitution of the christian society, accord- to which our Lord Jesus Christ had not established His Church upon a fundamental rock, but upon a pile of stones without adhesion, with the accidental fact of a majority and a constitutional anarchical Pope; and finally, a Pope dethroned, or at least obliged to render an account every ten years to the Council.

This theory, which was but a denial of the Church and of its universal tradition, did not fail to seduce the unstable, the ignorant and those tossed by the wind of the anarchical and social ideas which agitate the world. It was the formula of so-called liberal Catholicism, which is but a masked transition to Protestantism, or to national churches, under the supremacy of the State. That system was praised, propagated and supported, not only by the impious and revolutionary, but also by the middle or semi-Catholic press, pretending to conciliate the Catholic affirmation with the humiliation and denial of the

Papacy, which they would call the 89 of the Church.

This impious doctrine of Bishop Maret and Dr. Dœllinger had already kindled a great conflagration in the souls of many in the Catholic world of Europe, when, alas! the learned and illustrious Bishop of Orleans, formerly a strong and valiant champion of the Church and Papacy, came forward, unexpectedly, to increase the incendiary flames by his famous *observations*, addressed to his clergy, on the 11th of November, 1870, but which, a long time before, he had very artfully prepared, translated in the different languages of the old and new world, and sent to the Bishops before they had left their Sees for the Œcumenical Council. Would to God that none of their copies had reached the distant shores of our happy land for the continuation of the perfect and glorious union of its Prelates on the great question of the Papal infallibility! Bishop Dupanloup, in addressing himself to the popular passions, to the sensibility and anxious suspicions of statesmen, provoked the brutal violence of the masses and the skillful tyranny of the secular arm against the Holy See and the august assembly of the Council. His theme was the inopportunity of a Conciliary definition of the Pontifical infallibility; but under that disguise he really intended combatting infallibility itself, as he strongly did afterwards. His reasons and arguments were more specious and falacious than real and true. In the face of the flame invading our holy belief, he would have us remain quiet, with crossed arms. Under the frivolous pretext of not offending, by a *new dogma* (!) the liberal Catholic party, the heretics, the schismatics and even the infidels, he would not hesitate to let the flames increase and thus expose the Church to yet greater dangers.

Such was the state of Gallicanism and the disposition of its abettors before the opening of the Council. After it was opened, many of the venerable Fathers joined the Bishop of Orleans in his theme of the inopportunity. As a spirit of division was pervading the episcopal body and the members of the clergy, to the great scandal of the faithful, and there was no other remedy to put it down but a decision upon the perplexed question, a postulatum was signed by a large number of Fathers, begging the Dogmatic Deputation to bring it without delay before the Council. A counter postulatum of the inopportunists was also signed and sent to the Holy Father. And six months after the Council had been opened the *schema* of the Primacy and the infallibility of the Pope was at last introduced in the Council for discussion, on the 13th of May, A. D. 1870. It remained under debate for over two months, during which time a deluge of anonymous pamphlets, full of sophisms, threats and slanders, inundated the Fathers; but they were all victoriously refuted.

The theme of the Gallicans being solely that of the inopportunity, it was naturally expected that this, their rampart, being once forced, they would all immediately join with the opportunists; but no such thing happened, for they were not only such strong inopportunists, but such strong Gallicans, that during the thirty-seven General Congregations, and especially during the first fifteen, in discussing the general features and merits of the *schema*, they never ceased to oppose it and to carry out their opposition as far as they could, by repeating over and over again their historical facts and their arguments to the effect of proving that the Pontifical infallibility could be proved neither by Scripture nor by General Councils and tradition.

These groundless assertions were strongly refuted and the opposite truths victoriously proved by many orators. For your satisfaction, beloved brethren, we intend giving you a short specimen of some of the arguments and proofs so beautifully detailed before the Council by many learned and eloquent Fathers, that you may have an idea of the ground on which the so long contested dogma reposes, being founded on Scripture, tradition and General Councils. This we will accomplish when we have done with the present subject. It was on the 2d of July, a day dedicated to the devotion of the Immaculate Virgin Mary, that some on each side of the question began to renounce their right of speaking. Two days after, during the octave of the feast of St. Peter and St. Paul, the rest of the Fathers gave up speaking. This great point obtained, there remained nothing to do but to vote on the amendments offered by the orators. This was a very trifling thing; the great point being gained, the victory was sure. It was the fruit of much patience and perseverence during the long and tedious sittings of thirty-seven General Congregations, in which 177 Fathers were heard. But that victory was gained, above all, by the fervent prayers made for the Council all over the Catholic world, and by those made in a special manner every day at Rome. Add to these numberless supplications the numerous fervent public prayers made during the octave of Pentacost, by the order of the Holy Father, and you will have an idea of the holy sup-

plications made to Heaven in favor of the Council. As to the true strength of the majority and the minority, it was made known for the first time, in the voting on the whole *schemat* on the 13th of July, in which the number of voters being 601, there were given 451 affirmative votes, 88 negative and 62 conditional ones; these last were mostly all for a more stringent definition, and consequently in favor of the majority. But it was only in the fourth public session, held on Monday, the 18th of July, that the rather too long vexed question of Gallicanism was at last settled and fixed forever by the votes given on that day and the confirmation of the Pope. Many of the Fathers had gone home for various reasons; a certain number of opponents had abandoned their opposition; the others were absent, and the number of votes was only 535. They all gave their votes for the dogmatic constitution just read to them, save two, who gave a negative vote. And the Holy Father having given his sanction, there began a thunder of prolonged applauses among the multitude filling the nave of the great building, at the same time Heaven applauded the decision with peals of thunder.

From what I have said and what you have heard of Gallicanism, beloved brethren, you may easily conclude and see how deeply rooted, in many parts of Europe, was that sect, and how dangerous to the welfare of the Church were its aspirations and tendencies, and consequently how urgent the decision to break it down and put an end forever to its disastrous plans. You may also conceive the great danger there is for Catholics, and even for learned and venerable Prelates, long esteemed and loved, to recede from the traditional doctrine and walk in a path unknown to antiquity. Join with us in thanksgiving to God, beloved brethren, for having inspired and given us to sign early the postulatum of the opportunity, to vote on all occasions for the Papal infallibility, even in giving, on the 13th of July, our conditional vote, because it was intended to make the definition more stringent.

Let us now listen to the voice of the Gospel founding the authority of Peter, of the Church proclaiming the authority of Peter and of tradition showing us, in exercise, the authority of Peter, in order to prove to the Gallicans that the Pontifical infallibility is really founded upon Scripture, General Councils and tradition.

The Pontifical infallibility is proved by Scripture. Our Blessed Saviour, foreseeing the contradictions, objections and difficulties that the infallibility of His Vicar would meet with upon earth, was pleased to explain and affirm it at different times. Of all the truths of the Gospel, there is but one published and asserted with the same precision and persistence and the like solemnity and splendor: it is that of the institution of the holy Eucharist; because, according to an eminent prelate, of the two, one constitutes the head and the other the heart of the Church. The word infallible, it is true, is not found in the Gospel; but it matters not, doctrinally, if the equivalent is found in it. And, indeed, who can read the four great words addressed by our Saviour to Peter, directly and individually, and not see the infallibility overflowing upon him from the bottom of the Divine words with a superabundant splendor? What could Jesus Christ have said more formal, more plain and more impressive, supposing He really intended to confer to His Vicar and successors the prerogatives of infallibility?

Our Blessed Saviour had previously said [St. Matt. 7. 24.] that the wise man builds his house upon a rock. He was Himself the wisdom of God who came down from Heaven to build a house, to found a city and to establish a kingdom here upon earth which should be forever victorious over all the powers of hell, and should last until the end of time. And in order to show how He intended to build, He said to Simon: "Thou art Simon, the son of Jonas; thou shalt be called Cephas," (Peter, or rock,) [St. John 1. 42.] When, therefore, the time of building arrived, He said: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it [St. Matt. 16. 18.] These are the first prodigious words of our Saviour to Peter, and what are we taught by them? That it was upon Peter and upon no other that He would build; that Peter should be the base of his edifice—a solid rock—and because in that building, where the stones are the souls, all is bearing on faith, He would give him a word which could not fail, a faith so immovable that the gates of hell could not shake it. Now, we ask every sensible man, could our Saviour say more clearly and more expressively that the faith of Peter should never fail?

The second prodigious words our Blessed Saviour addressed to Peter alone are the following: "I will give to thee the keys of the kingdom of Heaven. And, whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt lose on earth, it shall be loosed also in Heaven." [St. Matt. 16. 19.] Now

the Fathers in the conciliary room and among --

Heaven? It is truth. Therefore, since Peter has in his hands the keys of the kingdom of Heaven, he will bear on his lips the words of truth. And what binds souls and keeps them in servitude? It is error, and with it sin. What unlocks the soul? It is truth, and with it sanctity. Therefore, invested with the power of binding and loosing, he shall have the right to say, "See the error that holds the soul captive; see here the truth which makes the soul free. Now, beloved brethren, comprehend in St. Peter this magnificent character of holding in his hands the keys of Heaven and of binding and loosing the souls, without acknowledging in him the indefectibility in teaching. How shall you be able to arrive at it?

Let us now pass to another text more explicit, a clearer oracle on the the doctrinal infallibility of Peter, and ponder on the third prodigious words addressed by Christ to Peter, in presence of the other Apostles, at the last supper, as follows: "Simon, Simon; behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou, being once converted, confirm thy brethren." [St. Luke, 22. 31. 32.] As if he would say: Simon, a weak man as thou art, Satan will try to sift thee and thy brethren as wheat; but I fear not, I want thee to be the support and and strong holding of all. And I, God, who cannot put contradiction in my word, I will that thou never be shaken in thy faith. Hence it is I have prayed for thee and have obtained that *thy faith shall never fail;* and not only I will not that thy faith fail, but I also will that it prevents the faith of others to fail; I will that thou confirmest thy brethren; I will that the firmness of thy faith be communicated to my Church; I will that thou fillest my whole Church with the infallibility I give to thee; that from the head which thou art thyself, thou makest it descend into the whole body. Confirm thy brethren, for my idea, my plan, is not that thy brethren confirm thee, but that thou confirmest thy brethren. Such is the meaning of the words of Christ, by which it is not difficult to understand that the doctrine which makes the infallibility of the Pontiff depend upon the confirmation of the episcopate, turns over the evangelical formula, and that instead of Peter confirming his brethren, these are the ones who must confirm Peter.

In fine, our Blessed Saviour, in one of his manifestations, asks Peter three times the great testimony of his love: "Simon, son of John, lovest thou me more than these?" [St. John, 21. 15.] And why does our Lord ask from his Disciple this triple protestation of love? Because He wants to give him the supreme function of universal pastor; the function of feeding not only the lambs, representing the flock of the faithful, but the sheep also; the sheep, which, according to all the interpreters, represent the conductors of the lambs—"feed my lambs, feed my sheep." Thus nothing can be expressed clearer in the Gospel: Peter receives from Christ, as a reward of his love, the universal pastorate. To him the charge of conducting all the faithful with all their immediate pastors, the Bishops and priests, to the true pastures, where such shall find the food to feed them and the true springs where they shall draw water to water them. Such is the true meaning of the words of Christ. Can it be conceived henceforth that the supreme pastor could himself invite all his flock to the pastures of error and to the fountain of falsehood? No, it cannot.

In view of these four prodigious words addressed to Peter in person, by the Divine founder of the Church, and in presence of the persistence which he lays in conferring on him a power *proper, exceptional, universal* and *supreme*, one is found to ask himself without being able to answer: "What did Jesus Christ pretend to give Peter if he has not given him, as the foundation and chief of the Church, infallible power in matters concerning the Church."

But, said the opponents in the holy assembly—and this they repeated over and over again: It was to all of the Apostles united that Jesus Christ addressed these not less solemn words: "All power is given to me in Heaven and on earth; go ye, therefore, teach all nations, and behold I am with you all days, even to the consummation of the world." [St. Matt., 28. 18. 19.] It is true that these solemn words were addressed to all of the Apostles; and nobody denies the power and infallibility promised by these words to the whole body of the pastors, charged to teach the whole earth. But mark this: between what Jesus Christ gives here to all, and what he had previously and solely given to one only, there must be a perfect accord, a complete harmony, according to the beautiful saying of Bossuet: "The end does not destroy the beginning." Therefore, when we say: Jesus Christ sends to teach all creatures the holy Church, represented by the Apostles, we must understand the Church to be such as he has founded, that is, the Church built upon Peter; the Church, the assembly of all the faithful whose faith is being confirmed by the

V. imagine a man invested with such a prodigious power able to give Heaven and earth the spectacle of a doctrinal failing? For, what opens . .

words of Peter; the Church, the kingdom of Heaven whose keys Peter carries as a sign of supreme authority; the Church, that is, all the flock of lambs and sheep, called to walk under the supervision of one sole pastor; the Church in a word, invested, in its union with its chief, with the infallibility directly and personally given to its chief himself. Evidently, therefore, between what is communicated at first to Peter alone, constituted the base of the edifice, as chief of the living body itself—that is, the Church united to its chief already constituted and already invested of His own omnipotence—there can be no contradiction. Therefore, Bossuet's saying is correct: "The end does not destroy the beginning." And the beginning is Peter, constituted as the base and summit of the Church, as the chief and supreme pastor.

The Pontifical infallibility is also proved by the infallible authority of General Councils, interpreting the word of Jesus Christ and proclaiming the traditional titles everywhere and always acknowledged in our Pontiff. This second authority the Gallicans have pretended to reduce to nothing, by boldly asserting that, in the Councils, no title had ever been given to the chief of the Church which might authorize the positive belief to his infallibility. The answer is, that although a dogmatic formula be not yet contained explicitly in the decrees of any Council, nevertheless, that formula can be deducted theologically and solemnly consecrated by another Council. Hence it is easy to comprehend how, when there is a question of the prerogatives inherent to the Sovereign Pontificate, a posterior Council can give a formula explicit of another attribute already implicitly included in formulas consecrated by previous Councils. In this case, the doctrine does not change; it is not invented; it only develops and shows itself, however ancient it be, in a new formula. Such are the dogmatic formulas acclaimed by the two great Œcumenical Councils of Lyons in 1274, and Florence in 1438.

Among the formulas of General Council, we we prefer that of Florence, because it defines in the plainest manner the principal prerogatives of the Sovereign Pontificate. Listen then, beloved brethren, to the great Catholic voice affirming with a solemnity and brightness which could hardly be surpassed, the infallible authority of our Pontiffs: "We define that the Roman Pontiff is the successor of blessed Peter, Prince of the Apostles, and the true Vicar of Jesus Christ, the chief the whole Church, the father and doctor of all christians. And we declare that to him, in the blessed Peter, has been given by Jesus Christ our Lord, the full power to feed, rule and govern the Universal Church." Such is the solemn decree of the General Council of Florence. Assuredly, no more than in the Gospel, is the Pontifical infallibility found here in its explicit formula; but here also we will say: Ah! what matter is it if its equivalent presents itself with splendor? It is, therefore, no wonder that from these magnificent titles, consecrated by an infallible authority, the Catholic theology and universal sense of the Catholics should have deducted the Papal infallibility itself.

And the conclusion is very obvious; for, *first*, if the Roman Pontiff be truly the *Vicar of Jesus Christ*, constituted by Jesus Christ Himself to the government of His Church, thenceforth, in the sphere where the Pontiff is constituted Vicar, the power of Jesus Christ becomes his power, with the difference that in Jesus Christ it is a proper and native power, whilst in His Vicar it is a delegated and communicated power. With regard to the power of governing, Peter is not only another Christ, but he is Christ Himself. The conclusion of this is, that one must choose between these two, or to deny that the Pope is, in the full sense of the word, the Vicar of Jesus Christ; or to admit that, no more than Christ Himself, he can err in defining doctrines and teaching truth.

Second, If the Roman Pontiff be the *supreme chief of the whole Church*, then he is to the Church what the head is to the body—chief to direct, chief to watch, chief to govern and consequently infallible chief; never able, even once, to put error in his word without failing in his essential function to guide and preserve the body all entire.

Third, If the Roman Pontiff be the *universal doctor of the Church*, therefore, as such, he represents the authority of Him who said of Himself: "I am the truth. You have but one master, and that master, it is I." Assuredly he constitutes, with the Bishops, a teaching body, and as a college of doctors to whom our Lord said: "Go and be the masters of the doctrine; go and be the doctors of the world." Yes, but in the centre and at the summit of that teaching body, there is the great Master, the great officer, the great depository of the truth and the grand preserver of the faith; in a word, according to the text, *the doctor of all Christians*.

Fourth, If Peter, in the Church of God, be the *universal pastor* of the lambs and sheep, of the faithful and Bishops, according to Bossuet's beautiful saying, "pastors before the faithful and sheep before the pastor of pastors," it follows,

therefore, that there is but one flock and one visible and invisible Pastor. Now, according to the Florentine dogma, the Roman Pontiff is that sole and universal pastor; therefore, this being a defined dogma, the good Catholic sense, together with the good popular senses, have a right to decide against the Gallican doctrine, that it is not for the sheep to guide the pastor, but rather for the pastor to guide the flock in the way of truth and life.

Fifth, What is, in the Church, the Roman Pontiff, the successor of St. Peter? Let us hear again, beloved brethren, the great voice of the Œcumenical Council. He is not only the *Vicar of Jesus Christ*, the *doctor of the world*, the *chief of the Church* and the *pastor of souls*, but he has still a title more moving and more significant of his sovereign infallibility, for the holy Council calls him Father—Father of Catholicity, *Father of all christians*. O, our Father! O, holy Father! Yes, we believe we are thy children; and all those who have a share in the paternity of souls, hold it from thee. O, Father, truly universal! No one, in the Church, without passing through thee, have the power of giving life, of which thou art the universal channel for all places and all centuries. Conceive now, if you can, how such a father, speaking as Vicar of Jesus Christ to the great Catholic family, could ever fail and deceive his children, and that his children, victims of the same error, might cry out to him from all places: "O, Father! thou hast deceived us."

As the great conciliary word confirms the evangelical word concerning the Pontifical infallibility, so also the public practice or tradition of the Church confirms the one and the other. Let us go to the cradle of the Church and we shall see there the great tree of the Catholic Papacy shooting forth, as its first great boughs, the Patriarchates of Antioch, of Alexandria; and later, of Constantinople—all receiving from the same root the same sap and the same life, issued from the heart of Christ, and passing through Peter, to be poured out more bountifully throughout the whole universe. Coming down from thence to the centuries of the great manifestations of the Catholic mind, we meet the four great Œcumenical Councils of Nice, Ephesus, Constantinople and Chalcedon, having but one solemn voice to proclaim the irrefragibility of the decrees of Peter, speaking by the mouth of the Roman Pontiffs, thus: "Peter has spoken by Agathon," "Peter hath spoken by the mouth of Leo." If we pass from thence to the middle age, we meet again the Papacy in full possession of the doctrinal sovereignty. The Greek schism, in breaking the unity by an attempt of pride and ambition, broke with a sovereignty thereunto acknowledged and proclaimed by the Eastern church itself. Descending further down to the long course of christian centuries, we meet everywhere the Pontifical sovereignty, and with it the infallibility flowing, as it were, brimfull; and save some rare protestations lost in the great Catholic acclamation, that sovereignty and infallibility walk and operate in the whole Church without being contested. If their action makes less noise in certain centuries, it is precisely because the possession is more peaceable, that it walks more without suscitating on its passage the noisy clangor of contestation. Such is the secular fact of the sovereign Pontificate, even with respect to infallibility, shining bright during the fifteen hundred years, before the great Western schism. Adding to these traditional series of the Church, that of the three hundred years of a conflict she has had to sustain against the Gallican sect, as stated in the beginning of this pastoral, we will have the complete link of her traditional practice in favor of the Papal infallibility, from the primitive ages till the present time.

With regard to the traditions of the particular churches, we will mention the beautiful manifestations made in the Council by the Bishops of different parts of the Catholic world, to testify to the traditions of the churches, of their nations, of their ecclesiastical provinces and dioceses. Thus we heard of the traditions of the Eastern, Western and American churches; of those of the churches of Ireland, by the Cardinal Archbishop of Dublin; of those of the churches of Spain and of her old provinces of Mexico, Central and South America; of Portugal and of her old posessions of Brazil, etc., whose Bishops, being all united, proclaimed the doctrine in question without a dissenting voice. We were much rejoiced in seeing the traditions of these particular churches supported by the decrees of a number of national and provincial Councils, held in Europe, after the example of those of Baltimore. Thus mention was made of fourteen provincial Councils, held in France since 1849, such as those of Paris, Lyons, Bordeaux, Toulouse, etc., all professing, more or less, the Papal infallibility; of many provincial Councils held in Germany, namely those of Vienna, Prague, Cologne, etc., proclaiming the same doctrine; of the second Plenary Council of Baltimore, in 1866, not less strong in its profession with regard to the Pontifical infallibility; of the famous address, presented to the Pope in 1867 by

over five hundred Bishops, acknowledging and publishing the high privilege of the Pontifical infallibility. But that many of the signers of that address and of the decrees formed in those Provincial Councils, should have refused a few years after, to proclaim in the Œcumenical Council of the Vatican, what they had affirmed with their signatures at home with so great alacrity, is a fact not only deplorable, but inexplicable, by reason of the contradiction it purports.

In the history of the Papacy, *Honorius* and *Vigil*, and in the history of the Councils, *Bale* and *Constance*, and many other facts were brought and repeated before the Council by the opponents of the Pontifical infallibility, but they were victoriously refuted; for these few isolated and obscure facts can prove nothing against the clear testimonies of Scripture, General Councils and secular facts of the Pontificate, even with respect to infallibility shining so bright in history.

We conclude by saying that the doctrinal infallibility of Peter and of his successors is one of the truths most clearly proved by Scripture, General Councils and tradition; that it is the indestructible cement of the divine constitution of the Church; that no one can deal a blow to it without overthrowing the economy of the faith; that the supreme chief of an infallible Church must necessarily be infallible himself; that the foundation of an immoveable edifice must be immoveable itself, and a condition of the Church's infallibility, the latter being infallible because the former is; that, moreover, the doctrine of Peter is precisely what assures the certitude of our faith.

A very long and obstinate opposition was made to the Pontifical infallibility, by the incredulous outside, and by learned, pious and venerable Prelates inside of the Council. God so permitted it that the question should be more deeply studied and examined and all difficulties cleared up and removed, in order to show the greater manifestation of the truth. Without denying that there were many learned and eloquent Fathers in the minority, we say, and positively affirm, that the largest number of such talented men was in the ranks of the majority.

We have assisted at all the General Congregations (86); and it is as an attentive and impartial witness we assert that the liberty in the Council had been extended to its ultimate limits. Whosoever asked for the word, obtained and kept it as long as he choose. If called to order he was allowed to continue. After the fifteen General Congregations and the hearing of sixty-five orators on the general topic of the *schema*, those of the minority who were prevented speaking by the closing of the discussion at the request of one hundred and fifty Fathers, had no right to complain; they had nothing new to say, and the august assembly had heard enough of repetitions. The Conciliary room was too extensive in the beginning, but before the great questions were brought in for discussion it was reduced to half of its former dimensions, so that any one endowed with a common voice was sure to be understood.

It was said that a moral unanimity was necessary for a dogmatic definition, but this was a wrong assertion, for the unanimity of suffrages had never been required; it never took place. The divinity of our Lord Jesus Christ would never have been defined at Nice, if the Fathers of of the first Œcumenical Council had submitted to that condition. In bringing forward, on the present occasion, the question of moral unanimity in order to defeat the definition of the Pontifical infallibility, the Gallicans placed themselves in a position which manifested rather too clearly the great contradiction in which they fell, by publishing as their rule, the superiority of the Council over the Pope dissenting from the majority, and behold, in the present instance the majority was united with the Pope, and they refused to submit.

It has been said that the Pope would be isolated, absolute and separated from the Church, over which he would exercise a despotic sway. No such thing would ever happen, for the Pope, whom we ought to love, can never be separated from the universal Church; he can never define anything but what she believes; he only maintains in its integrity, against all profane novelty, the faith which she has professed from all times and which she continues to profess in all places.

Our Protestant friends and non-Catholics need have no fears for the peace of the Church, ruptures among the Bishops, or heresies in our midst. No, for the time of heresies is past and their fruits are too well known. And above all, the Fathers of the opposition are too well recognized for their piety and their zeal for the welfare of the Church, to suppose that they will not submit. They will, sooner or later, return. Their mitred heads will bow and their episcopal lips will say *Credo!* in regard to the dogmatic constitution defining the prerogatives of the Pope. For a guarantee of this, our hope, we have already the adhesion given, before leaving the Conciliary room, of the two Prelates who gave negative votes on the 18th; we have also the adhesions of

the Cardinals of Vienna, Prague, Besançon and others, before leaving Rome for their dioceses.

In fine, in a century like ours, overflowed with a deluge of the worst human passions and a torrent of wicked errors, such as infidelity, incredulity, rationalism, pantheism and materialism; at a time when a spirit of insubordination, independence and revolt is raging in Europe, civil and religious authority is thrown away, human and divine laws are trampled, dissenters have no ground to rest upon; at an epoch when the most wicked principles of governing are put in practice, legitimate governments are dispossessed and fall to ruin under the weight of revolution, and a dangerous sect with the so-called Liberal Catholic party, was trying to shorten the only one supreme authority remaining unimpaired on earth, it was certainly most necessary that, instead of being reduced, it should be strongly reaffirmed and, if possible, more consolidated, in order to be a saving ark for perishing society. And, thank God, this was done on the 18th inst. The proclamation of the immortal faith of the Church to the infallibility of her Chief, is therefore one of the greatest blessings of God upon mankind; one of those blessings which not only sustains and repairs, but which creates. The dogma is not new, and nevertheless it will bring into the world something new. Upon the eternal basis which it affirms and enlarges, it will instil a new order which the world is in need of. To put the truth in its place and in its light, so that error can no more cover it and rest powerless against its majesty, is what the holy Œcumenical Council has done in promulgating the last dogmatical constitution, the principal effects of which will be the destruction of error and false dogmas, the reconstruction of true authority and an increase of filial love and affection for the supreme Pontiff, the doctor and pastor of all christians.

Let us enter into detail. There has been fabricated, laid down and applied, under the sanction of *anathema*, for about one hundred years, nearly all the social dogmas which govern, that is, which grind and pulverize human society; dogmas of 89 and their derivations, sectarianism and divinity of State, atheism of the law, principles of nationality, right of error, right of frauds, right of dispossession and right of force. The Pope, not long since, condemned a list of the principal ones, in the Syllabus. These are the dogmas which have been made with the intention of using them, and they have been used and are still being used. The fabrication of them is in full activity. Its dogmatic is an immense instrument of public and private violence. The revolutionary practice is multiplying the glaring proofs of that. The fabricators and apostles of these numerous dogmas of dispossession are to be found everywhere in those that are popular in letters, in philosophy and in politics. Their general plan is dispossessing God from the world and the world from God, by the means of force, the ultimate word for error. Such are the false and wicked dogmas which the Pontifical infallibility has to contend with and destroy. Ah! the race of the Gospel has neither the same aim nor the same wants as the revolution, and cannot do the same things.—Its tendencies are different. It does not create dogmas nor speculate upon them. It affirms them at the price of its popularity, at the price of its riches, at the price of its liberty and of its blood; thereby, no doubt, it wishes to put God in possession of the world and the world in possession of God; but it expects that triumph only from the force of love and the ultimate word of truth.

The absence and death of authority have delivered the world to lies, to error, to crime and to the degrading hand of force, throwing unfortunate nations to share sometimes the daring of brigands and sometimes the impudence of scoundrels. Separated from God, the authority had perished among men. In affirming in the presence of mankind the whole extent of the rights of the Vicar of Jesus Christ, and in acknowledging in him the prerogatives of infallibility when he gives the rule of faith and morals, the Council and the Pope proclaim that the source of authority is living and certain in the world. Undoubtedly might will wrestle to preserve its empire, but it will have henceforth to wrestle against the faith of mankind acknowledging the authority to be in the Pope. It is there where the world that wants it, will find it, for entering under his direction, into the dignity and utility of a christian life. Therefore, the reconstruction of authority in the world and the substitution of authority to the humiliating and barren caprices of dictature—such will be the social consequences of the Pontifical infallibility. In concert with the human conscience, reinstated in the serenity of light, the Papacy will perform the great work and will extend the conquests of the cross on the immense domains of slavery and error. The revolution has begun by the *proclamation of the rights of man, it will finish by the proclamation of the rights of God.* Thus the Church of the 19th century, born when the laughters of Voltaire were the profession of faith of mankind, raised under the fire of derision, scoffed

at by philosophy and science, persecuted by the politic, betrayed and tormented by all the powers of the earth, and, in fine, having nearly succumbed, here and there, to the stroke of rationalism, the same Church proclaims that the word of Jesus prevails after eighteen centuries against all the denials of doubts and of formal rebellion, invested with all the material force which exists here below. It is the intellectual fact and the act of faith, the most wonderful which perhaps the history of centuries contains.

In terminating this long pastoral of our affection, we entreat you, beloved brethren, to give most humble thanksgiving to God for the signalized benefit granted to the world in these unhappy times of universal aberrations and deplorable blindness; and, indeed, what more precious and more desirable gift could Divine mercy afford to men that than solemn definition which delivers the Church from the troublesome sect of Gallicanism and confirms us in the possession of an *infallible master of truth?* of truth without which the human nature, giving way to its wanderings, would end by descending beneath the condition of brutes destitute of intelligence.

We recommend you to daily offer most solemn thanksgiving to God for having created and redeemed you by the precious blood of His divine Son; for having made you christians, children of God and of that Church whose edifice and foundation is immovable; for having granted you to be born, not among the sectarians who are tossed to and fro and carried about with every wind of doctrines, (Eph. 4, 14) but of Catholic parents, whose faith is grounded on a solid rock. In return for all these benefits, love, cherish and obey your infallible Mother, the Church of Christ, founded on a rock; love, cherish and obey your infallible Father, the Pope, the unmoveable foundation of the Church. Let your faith be a strong, living and practical one, your life shining with good works and worthy of the holy religion you profess. Make what amends you can for all the outrages offered to God, to the Church of Christ and His Vicar in these times of iniquity and fury of the gates of hell against all that is sacred. We most earnestly beg of our Blessed Saviour Jesus Christ to increase that sincere religion which distinguishes you, and which, if you persevere in during the days of your pilgrimage upon earth, will lead you to the full possession of the felicity of the Celestial Kingdom.

We recommend our venerable brethren and zealous co-operators to read the present pastoral and to have a *Te Deum* sung in all the churches of our Archdiocese, in thanksgiving for all the benefits we have received from God, and especially for the most precious definition of the Pontifical infallibility. And wishing you, beloved brethren, all kinds of spiritual and temporal happiness, we conclude with the words of St. Paul to Timothy: "The grace of our Lord Jesus Christ be with you all." [1 Tim., 3. 18.]

Given out of the Flaminian gates of Rome, July, 31, 1870.

†F. N. BLANCHET,
Archbishop of Oregon City.

CONCIO.

FRANCISCI NORBERTI BLANCHET, ARCHIEPISCOPI OREGONENSIS IN STATIBUS FŒDERATIS, AMERICÆ SEPTEMTRIONALIS, IN CONCILIO VATICANO HABENDA AT NON HABITA, RATIONE RENUNTIATIONIS SUO JURE LOQUENDI, DIE 2d JULII, 1870.

Q. Eminentissimi ac Reverendissimi Patres!
I. Eminentissimi Præsides!

Multas et luculente dissertas audivistis probationes circa illam maximi momenti quæstionem de Romani Pontificis infallibilitate. Hæc doctrina catholica, ut mihi videtur, sufficienter vindicata est, et objectiones, contra ejus fundamenta acervatæ, satis diruta fuerant. Nulla ratio est cur eadem argumenta aut novas disquisitiones anteponere aggrediar. Attamen, quum regionis Canadiensis, ubi natus sum, fides, ea de re, in hoc sancto cœtu, vix exposita sit, aliquid ad hanc manifestandam afferendum esse judico. Quum insuper dictum fuerit fere omnes Unitorum Statuum Americæ Episcopos, sacerdotes et fideles propositæ definitioni non favere, ego, senior Episcopus, sive Americæ Britanicæ, sive Fœderatorum Statuum, a veritate, a magna regionis honore, necnon ab officii nostri sanctitate motus, dictam assertionem, utpote nimis generalem et consequenter erga multos injustam contradicere compellor.

Et primum de America Britannica hoc dicendum censeo. Gallo-Canadiensis quoad originem et educationem, per quadraginta duos annos in patria vixi, septem annis in missionibus Novi Brunswick exceptis, et ibidem doctrinam in nostro schemate consignatam semper professus sum. Sic etiam ab initio colonisationis, omnes incolæ Canadienses crediderunt. In hac enim regione, ubi viget sancta religio Catholica sicut in Apostolicis temporibus cum Illmo ac Rmo Venerabilis Ecclesiæ Quebecensis Archiepiscopo qui, sinon abesset, idem testimonium attulisset, cuncti episcopi districtuum dictorum Canada Orientalis, Canada Occidentalis et Flumen Rubrum usque ad loginquas Maris Pacifici ripas, clerus quoque et fideles, toto corde, unanimique voce definitionem dequa agitur expectant et postulant. Hanc doctrinam in eo dem nuper recognitos tractus, currente decimo septimo saeculo, attulerant missionarii ex Gallia venientes, necnon et primi coloni quos religiosa Britannia transmiserat. Et, de die in diem, hæc fides dilectissima, in supra nominatis locis, firmior evadit. Idemquoque, non obstantibus quibusdam dictis, affirmandum est quoad dispositiones cleri et fidelium provinciæ Halifaxiensis ad quam districtus jam nominatus Novi Brunswick pertinet, nulla est ibi alia sententia et similibus votis omnes emoventur.

Quæ vero dicenda habeo circa Fœderatos Americæ Status, specialiter exponam de provincia mea Oregonensi, idest, de adoptionis meæ patria dilectissima, et deinde generaliter de omnibus Provinciis istius magnæ Republicæ.

Quum in missionem Oregonensem quæ intra saxeos montes et magnum Pacificum oceanum jacet, (assistente socio sacerdote qui nunc est Insulæ Vancouverensis Episcopus,) Anno Domini millesimo octingentesimo trigesimo octavo, missus fuerim, per triginta duos

annos istic laborans commoratus sum. Principiis ejusdem novæ familiæ christianæ, incrementis quoque et progressibus gavisus sum. Præterea, Anno octingentesimo quadragesimo tertio supra millessimum, regionem ipsam vidi in Vicariatum Apostolicum erectum, tribusque aliis annis elapsis, in Provinciam Ecclesiasticam. Episcopos ejus, sacerdotes et fideles optime cognosco et confidenter asserere possum omnes credere, sicut et ego, Romanum Pontificem, Beati Petri successorem, infallibiliter omnes docere gentes. Etenim credimus supremum Ecclesiæ officialiter errare non posse, quia dici nequit Justum, Clementem et Sapientissimum Deum imposuisse gregi, quam per sanguinem Filii Sui dilectissimi redemit, pastorem fallibilem qui agnos et oves ad nociva pascua vel inter lupos ducere possit; credimus quia, cum mysticum Ecclesiæ ædificium usque ad consummationem sæculi permanendum sit ipsius fundamentum eodem modo tamdiu stare debet; credimus quia, si Petrus ab errore non immunis esset, Jesus Christus, Salvator noster, in vanum ei imposuisset munus confirmandi fratres suos; credimus quia sine blasphemia asserendum non est nec innuendum Dei Filium Unigenitum pro Petro Patrem suum æternum frustra oravisse. Hœc est fides nostra in qua per totam Provinciam Oregonensem vivimus et lætamur.

Si autem generaliter consideremus Statum religionis Catholicæ in supra dictis Americæ Unitis Statibus, hæc exponenda esse videntur, scilicet: Septem sunt ibidem Ecclesiasticæ Provinciæ, sexaginta Episcopi 2,500 sacerdotes et quinque vel sex mille millia Catholicorum. His positis, asserere audeo, antequam quædam *observationes*, definitioni haud faventes notæ fuerint, unanimem fuisse pastor um et ovium fidem relative ad Summi Pontificis inerrantiam. Etiam nunc, quamvis Episcopi aliqui, plus minusve mutati videntur, testificor omnes, iisdem paucis exceptis, antistites nostros et præsertim doctissimum veritatisque studiosissimum Archiepiscopum Spalding celeberrimæ Ecclesiæ Baltimorensis præsulem, omnem clerum, omnesque laicos fortiter et aperte Christum ipsum per os Petri ex cathedra loquentis, in perpetuum universum orbem docere, et suprema Romanorum Pontificum judicia, esse irreformabiliter tenenda. Ideo, multo verius, dicendum esset fere omnes Catholicos Provinciarum nostrarum ab Atlanticis littoribus usque ad nostrum ingens Pacificum mare, cum plausu et submissione statutam definitionem quam primum accepturos.

Testimonio meo ita veraciter et ex toto corde allato hæc sequentia addere mihi liceat. Hic est modus quo invaluit apud fideles nostros illa de infallibilitate capitis Ecclesiæ sententia: christianæ piaeque matres pueris suis sæpe dictitaverunt Papam principis apostolorum successorem, Domini Nostri Jesu Christi Vicarium esse; hunc ducem Ecclesiæ usque in finem permanentis, Deum ipsum repræsentare super terram; eidem a Christo Jesu claves cœlorum datas fuisse; episcopos omnes a Summo Pontifice missos, institutionem et jurisdictionem ab eodem accipere; fidem Papæ in nomine Spiritus Sancti loquentis deficere nequi; suprema ejus mandata pro toto christianorum populo obligatoria esse et veram fidei catholicæ notam in firma adhæsione fidei Petri inveniendam esse et probandam. Hæc christianarum matrum assidua prædicatio in animo puerorum imprimitur et per omnes ætates vitæ eosdem, ut ita dicam, comitatur. Communis sensus fidelium lumenque rationis, divinæ revelationi innixum, auctoritatem infallibilem, ad regendam Ecclesiam Dei necessariam, admittendam esse apprime demonstrant. Et idem confirmatur in mente juventutis tam per solemnem Litterarum Pontificalium publicationem quam per episcoporum mandata circa eas respectuose, sine mora et in toto accipendas, et præterea per parochorum ~~institutiones~~ instructiones quæ tractant de Vicarii Christi prærogativis. Hinc veneratio, pietas et confidentia quæ erga supremum pastorem in omnibus orbis catholici regionibus manifestantur; hinc illæ multiplices eleemosinæ quæ ad pedes ejus per episcopos et aliis modis afferuntur.

Hocce jus plenum quo Romanus Pontifex absque errore judicat, Doctores Ecclesiæ agnoverunt, novem decem sæcula tamquam semper vigens et divinitus fundatum prædicaverunt, ipsique Petri successores confidenter exercuerent. Si autem non esset legitimum, nec a divino Fundatore constitutum, sequeretur doctores egregios, omnes sanctos, totamque Ecclesiam usurpationem nullo modo justificatam perenniter approbasse; quod certissime de sponsa Christi immaculata minime dicendum est.

Præsens etiam quæstionis status considerandus est sicut supra dictæ doctrinæ clara expositio firmaque vindicatio, ita ut dicere non timeam "causa jamjam judicata est." Etenim major pars populi christiani, major pars sacerdotum, majorque pars totius orbis episcoporum, Supremo Pasto, re multis modis annuente, sic toto corde confitentur votisque haud ignotis palam dictitant. Unde, si erronea esset sententia quam caput et membra concorditer sustinent promissiones divinæ inanes evasissent et portæ inferi adversus Ecclesiam tandem prævaluissent. Absit! Nonne dictum est "verba mea non præteribunt?"

Plurimi Oratores in hac Sancta Aula dixerunt, per definitionem, de qua disseritur, zelum catholicorum erga Christi Vicarium fugefactum et forsan penitus extinctum fore. Talis apprehensio, ut mihi apparet, nullo nititur fundamento. Censeo utique, quod si exoptata solutio praetermitteretur, eadem forsitan non manerent. Si autem infallibilitas universalis doctoris definitive affirmetur et declaretur, tunc revera Pastor agnorum et ovium nova gloria coronatus venerabilior amoreque dignior ante oculos vere credentium in futurum apparebit.

Dictum est insuper eandem definitionem turbationes in toto orbe terrarum producturam esse. Hic distinguendum videtur: reproducet certe odia et vituperationes apud sanctae Ecclesiae inimicos et hoc non mirandum, cum plenior principii auctoritatis affirmatio consiliis eorum non faveat. Producet etiam murmura, mœstitudinem, aegrumque stuporem apud aliquos qui nomen catholicum retinentes, attamen opinionibus quibusdam mundum regentibus arridere desiderant. Sed, quam primum haec proclamatio ab hac sancta Synodo facta, inter omnes qui nomine christiano gaudent, undique et in perpetuum maximam confovebit laetitiam.

Id saltem affirmare possum procanadiensi regione, sicut jam significavi, pro vastissima Fœderatorum Statuum Republica, et pro aliis Septemtrionalis ac Meridionalis Americarum partibus. Si, econtra, votis nostris Concilium Vaticanum non annueret, ingens et inauditus luctus per totum novum Continentem, a polo boreali usque ad australes plagas pervaderet.

Qua propter, plurimis ad rem pertinentibus rationibus praetermissis, divino testimonio innixus, gloriam Dei omnipotentis intendens, Ecclesiæque salutem cupiens, huic definitioni de Romani Pontificis Infallibilitate, uti in quarto Capituto Schematis exprimitur, assentire valeo.

† F. N. BLANCHET,
Archiepiscopus Oregonopolitanus.

TRANSLATION.

[From the Catholic Sentinel].

We have been presented with a copy of the above discourse, which was to have been delivered by our venerable Archbishop in the Vatican Council upon the question of Papal infallibility. The speech was not delivered, owing to the fact that at the request of the Most Rev. Archbishop of Westminster, all the Prelates, who were inscribed to speak, and had not yet delivered their addresses — Archbishop Blanchet being the seventy-eighth on the list of one hundred and twenty-three orators—gave up speaking upon it, in order to close the discussion. His Grace presented the Holy Father with a copy of the speech, and passed one to the Secretary of the great Council, to be preserved with the acts of the same. The following is a translation of this interesting document:

Most Eminent Presidents:

Most Eminent and Most Rev. Fathers:

You have already heard many clear and eloquent proofs concerning the important question of the infallibility of the Roman Pontiff. That doctrine has been, I believe, abundantly vindicated, and the numerous objections brought forward against its foundation, sufficiently demolished. I therefore see no reason why I should bring before you the same arguments or some new disquisitions. But as the belief of Canada, my native country, relating to the

subject, has hardly yet been exposed in this holy assembly, I judge it necessary to say something in manifestation of its faith. Moreover, since it has been said that nearly all the Bishops of the United States, as well as the Priests and the Faithful, do not favor the proposed definition, I, the Senior Bishop of British America and the United States, feel compelled, for the sake of truth, the honor of our country, as well as the sanctity of my office, to contradict the aforesaid assertion as too general and consequently unjust towards many concerned.

And first, I have this much to say of British America: Born of French Canadians and educated in Canada, I have lived forty-two years in my native land—save seven years of mission in New Brunswick—and I have always professed the doctrine entertained in this *schema*. Thus all the resident Canadians believe, from the beginning of the colonization. In that country, where the Catholic religion is in the same condition as it was in Apostolic times, all the Bishops of Eastern and Western Canada, those of Red River and as far as the shores of the Pacific Ocean, the clergy, as also the faithful, expect and earnestly call with all their heart and a unanimous voice for the definition of said doctrine. The most illustrious and most reverend Archbishop of Quebec, would have given the same testimony had he not been obliged by sickness to return home. This doctrine was brought into these new discovered lands by the missionaries from France, and by the first planters the religious Bretagne had sent there. And this cherished faith grows stronger day by day in these districts. The same may be said, notwithstanding some contrary assertions, as regards the disposition of the clergy and the faithful of the Province of Halifax, to which belongs the already mentioned district of New Brunswick; there is no other belief there and all are imbued with the same desires.

As to what I have to say in refference to the United States, my dearly loved and adopted country, I would first speak of my Province of Oregon in particular, and then regarding the other provinces of the great Republic in general.

Having been sent in the year 1838 (together with a fellow priest, now the Bishop of Vancouver Island,) to the mission of Oregon, I remained and worked there for thirty two years. I had the satisfaction to witness the beginning of that new Christian family, its growth and its progress. In the year 1843 I saw the country created into a Varicate Apostolic, and three years later into an Ecclesiastical Province. I know its Bishops, clergy and faithful well, and I can affirm with confidence, that they all believe, as I do, that the Sovereign Pontiff, successor to the Blessed Peter, infallibly teaches all nations. For we believe that the Supreme Chief of the Church cannot err when he officially teaches, because it cannot be said that the just, merciful and most wise God would have given to his Church, redeemed by the blood of his most beloved Son, a fallible pastor, who might lead the lambs and sheep into noxious pastures or among the wolves. We believe this because as, the mystical edifice of the Church is to last until the consummation of the world, so must its foundation stand the test of time. We believed this because, if Peter was not free from error, Jesus Christ our Savior would have in vain imposed on him the charge of confirming his brethren. We believe this because it cannot be said without blasphemy that the Son of God had in vain prayed to His Eternal Father for Peter. Such is the belief of the Prelates, clergy and faithful in the Province of Oregon.

But considering the State of religion in the United States of America in general, I would say that in the seven Eclesiastical Provinces there are sixty Bishops, two thousand five hundred priests, five or six millions of Catholics, and assert, without hesitation, that before certain *observations*, by no means favoring the definition, were made known, there was but one belief among the pastors and faithful with regard to the inerrabillity of the Pope. Even now, although some Bishops seem to have changed their opinion, I nevertheless testify that, with the exception of the few, all our chief pastors, and especially the most learned and the most studious seeker after truth, Archbishop Spalding, Prelate of the Metropolitan See of Baltimore, as well as the clergy and laity, do firmly and openly profess that Christ Himself teaches forever in the whole world through the mouth of Peter, speaking *ex cathedra*, and that the supreme decisions of the Roman

Pontiffs are to be held unchangeable. Therefore it can be said with more certainty that nearly all the Catholics of our Provinces, from the shores of the Atlantic to the great Pacific ocean, will accept with submission and acclamation the great dogma as soon as it is defined.

To this, my testimony brought forth in truth and from all my heart, I beg leave to add the following concerning the mode by which the belief in the infallibility of the Head of the Church has grown and become stronger. Christian and pious mothers often say and repeat to their children that the Pope, successor of the Prince of the Apostles, is the Vicar of Jesus Christ, our Lord; that this leader of the Church, lasting till the consummation of time, represents God Himself, on earth; that Jesus Christ gave him the keys of the kingdom of Heaven; that all the Bishops are sent by the Supreme Pontiff, and receive from him both the institution and jurisdiction; that the faith of the Pope, speaking in the name of the Holy Ghost, cannot fail; that his supreme decisions are obligatory to the whole Christian people; and that the true mark of Catholicity is to be found in, and proved by a firm adhesion to the faith of Peter. This assiduous teaching of the Christian mothers is imprinted into the minds of the children and accompanies them, as it were, through all the stages of their lives. Also, the common sense of the faithful and the light of their reason, resting on the Divine Revelation, clearly demonstrate to them that an infallible authority is necessarily to be admitted for the government of the Church. And the same is confirmed in the minds of the youth, both by the solemn publication of Pontifical letters and by the Episcopal mandates dictating their being respectfully received, whole and entire, without delay; and also, by the instruction of the pastors treating of the prerogatives of Christ's Vicar. Hence the marks of veneration, piety and confidence which are manifesting themselves all over the Catholic world. Hence the multiplied alms offered to him and deposited at his feet by the Bishops, or in some other manner.

This full right, in virtue of which the Roman Pontiff judges without error, the doctors of the Church and nineteen centuries have taught as a right always existing and Divinily founded; and the successors of Peter themselves, exercised it with confidence. But should that right not be legitimate, nor constituted by the Divine Founder, it would follow that the eminent doctors, all the saints and the whole Church, have during that period approved of an usurpation altogether unjustifiable. Such a thing, most certainly, can by no means be said of the immaculate spouse of Christ.

Moreover, the present state of the question must be considered as a clear exposition and a firm vindication of the aforesaid doctrine, so that I do not hesitate to say: "the question is already decided," for, the greater part of the Christian people, the greater part of the clergy and the larger part of the Bishops, thus confess with all their hearts, and openly repeat their well known wishes, the Supreme Pastor, giving in many ways unequivocal marks of his assent. Therefore, if the doctrine which is unanimously held by the Head and members of the Church was erroneous, the Divine promises would have become vain and useless, and the gates of hell would have prevailed against the Church. God forbid! for was it not said, "My word shall not pass away?"

Many orators have said, in this sacred hall, that the zeal of the Catholics for Christ's Vicar would be cooled and entirely extinguished, should this doctrine be defined. Such an apprehension, it seems to me, has no foundation at all. Verily, I think that if the so much desired solution were omitted, the love and reverence which are offered by pious children to the most blessed Father, as a tribute of filial devotion, would not, perhaps, remain the same. But, on the contrary, if the infallibility of the universal Doctor be defined and proclaimed, then, indeed, will the Pastor of the lambs and sheep be crowned with a new glory and appear, for the future, more venerable and more worthy of love before the eyes of all true believers.

Besides, it has been said that such a definition would excite trouble throughout the world. Here it seems a distinction may be made. It will certainly excite trouble, hatred and execration among the enemies of the Church, and this is not wonderful, considering that a fuller affirmation of the principle of authority would not favor their designs. It will also create murmur, dis-

content and a sad stupor among some who, retaining the name of Catholics, desire nevertheless to receive kindly and follow the opinions of some who govern the world; but this proclamation as soon as made by the holy Synod, will enkindle everywhere a warm and everlasting joy in the hearts of all those who fervently glory in the name of Christians.

This at least I can affirm with regard to Canada, as I have already stated, also with regard the vast Republic of the United States and to the other parts of North and South America. But, on the contrary, if the Vatican Council would not assent to our desires, then indeed a great and unheard of sorrow would pervade the whole new continent, from the northern to the southern pole.

Therefore, omitting many reasons relating to the same question, resting on Divine testimony, aiming at the glory of God Almighty, and wishing the welfare of the Church, I am disposed to give my assent to the definition of the infallibility of the Roman Pontiff as it is expressed in the fourth chapter of the *schema*.

† F. N. BLANCHET,
Archbishop of Oregon City.

ADDRESS TO THE HOLY FATHER.

FEELINGS OF SYMPATHY IN THE DIREFUL SUFFERINGS OF OUR HOLY FATHER, POPE PIUS IX, THE INFALLIBLE VICAR OF CHRIST, THE SUCCESSOR OF BLESSED PETER, AND THE SUPREME HEAD OF THE CATHOLIC CHURCH ON EARTH.

With our Holy Father do we, his loving children of this ecclesiastical province of Oregon, deplore the sad havoc infidelity has made upon the minds of those wicked, men, who, baffled in their cunning, deceitful and unholy aggressions, have finally, by open force, bid defiance to the sacred innate principles written from the beginning in the hearts of men, solemnly promulgated in the Old Law, and confirmed in the new by our Saviour, Jesus Christ—"Thou shalt not steal; Thou shalt not covet thy neighbor's goods."

From the innermost feelings of our hearts do we share the anguish of his sorrow-stricken soul, on beholding the crying injustice those misguided men have wantonly committed in the spoliation of that sacred patrimony which the will of a christian world, the lapse of ages, and the spirit of God had consecrated to the Apostolic See, unto the glory of the Holy Church, and unto the free, unencompassed exercise of the spiritual power of her Chief Pastor. We mingle our sighs with his tears on witnessing the unholy desecration of those sacred temples and shrines, which but yesterday were filled with the sweet odor of sacrifice and prayer, and are become to-day even the abode of the brutes.

With him do we lay prostrate at the foot of the Cross, in humble supplications to Almighty God, that He may rescue His afflicted spouse and spare her the heart-rending sight of sacrilege and abomination with which an infuriated mob, as so many incarnate demons, fill the Eternal City.

To show the horror in which we hold this sacrilegious wrong done to our Holy Father, and in his person to Christ Himself, Whose Vicar he is on earth, to brand this wickedness as an insult offered the two hundred and fifty millions of Catholics, who revere Pius IX. as their supreme Chief and beloved Father, therefore we, the undersigned Bishops, Clergy and faithful Laity of the Ecclesiastical Province of Oregon, from these outposts of Catholic civilization, do raise our voices and join in solemn protest with our Catholic brethren of every nation and clime, against the lawless invasion of the States of the Church, by the armed hosts of the Piedmontese king. We regard this violent seizure of the Roman Territory as the most barbarous outrage in an enlightened age, as a most wicked rebellion against the dispensation and ordinance of God; as a high treason, not unlike that of the apostate

angels, who proudly sought to dethrone their Maker, and place themselves in His stead. We deem one and all, who in any way have been connivent in the consummation of this act of sacrilege, as far inferior, not only to the christianized, but also to the native Pagan savage of our forests, who with our missionary priests and devoted religious, kindly shares the shelter of his wild recesses. We trust that every man of honor within this Province will join us in this our solemn protest; that, from pole to pole, the air may ring with the cry of indignation and just condemnation of the blackest crime the history of our day shall have to record for future ages.

[Here follows the signatures of the Most Rev. Archbishop, the Right Rev. Bishops and the Clergy and Laity of the Province of Oregon.]